

The Brooklyn Jewish Center Review

December, 1952

ISRAEL AND AMERICAN JEWRY

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His Country and American Zionists

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OF THE

BROOKLYN JEWISH CENTER

THURSDAY, JANUARY 29, 1953

8:15 P.M.

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Program

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The YFL invites the members and their guests
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**THE ROUND TABLE DISCUSSION SCHEDULED FOR
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BROOKLYN JEWISH CENTER REVIEW

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No. 17

"Let My People Go!"

ALL informed observers of the current Communist purge trials are united of the opinion that one of their chief purposes is to stimulate widespread anti-Semitism in all Soviet dominated countries. These observers refuse to see mere coincidence in the fact that the important defendants are Jewish and that the government, as a specification in the indictments, charges these Jews with pro-Zionism, although their history has been that of active anti-Zionism. Manifestly, the tactic of the big lie is as attractive to Communists as formerly it was to Nazis and Fascists.

We neither waste sympathy nor shed tears for Slansky and his ilk. He who lives by the sword must expect to perish thereby. What is horrible to contemplate is the fate, implied by these trials, of the Jews still behind the Iron Curtain. They number two and a half million. They are hostages, in the struggle between the West and the Soviet Union and its satellites, for whose safety there is, at least for the moment, no apparent guarantee. Certainly, any hope of a moral recognition of their rights by the governments involved is futile.

It has been the policy of the Israeli

government to induce the Soviets to permit the emigration of Jews from these lands to Israel. Every possible diplomatic avenue has been explored to achieve this purpose. The Israelis have with notable forbearance tempered their protests against official insults to the Israeli government in the considered effort not to foreclose further opportunities of softening the Soviet attitude towards emigration.

We are not sanguine of the outcome, for the iron temper and subtle malice of the adversary is known. Yet Jews must never despair. Once before in our history a mighty monarch, at first deaf to the entreaty, "Let my people go!" was in the end compelled to yield to an injunction from a Higher Source. It must be our constant prayer—as it must be our continuous endeavor—to work this modern miracle.

—WILLIAM I. SIEGEL.

A DAY OF MEMORIAL

"AND it came to pass on the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it." Thus the Bible records the beginning of the siege of Jerusalem by the Babylonians in 586 BCE, on the tenth day of the month Tebet, which ended in the destruction of the first Temple and exile. The tragic events that began on Asarah Betebe are commemorated by fasting and recitation of special prayers on that day. This year the tenth day of Tebet falls on Sunday, December 28th.

The Synagogue Council of America, in conformity with the proclamation of the chief Rabbinate of Israel, has set the fast day of Asarah Betebe as the day to memorialize the six million Jews of Europe who perished under the cruel hands of the

Nazis. Though we have been privileged by the merciful Lord to witness the establishment of the new state of Israel and the ingathering of exiles, we dare not forget these victims who died the death of martyrs. In the perspective of the Divine, those six million souls, through their sacrifice and travail, ushered in the new day of our redemption.

Prof. Simon Dubnow, meticulous gatherer of the facts of the Jewish past, when about to be brought by the Nazi to the execution field, turned to his Jewish companions who remained behind, and said, "Yiden, verschreibt — fergest nit!" — "Jews, record this!—never forget it!" It is our sacred duty to guard our memories from the erosion of time, and through these memories further the growth of the new state of Israel, the security of the Jewish people everywhere, and help bring peace to all mankind.

—DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בין לבין"

An Intimate Chat Between Rabbi and Reader

The New "Sustaining Membership"

I AM anxious to discuss with the readers of this column, particularly with those who are members of our Center, a matter which requires some clarification. What is the proper, the most democratic way of supporting an institution like the Synagogue? Has the Jewish tradition anything to offer us to help us find the answer to this question?

The most ready answer that is usually offered is to have uniform dues, so that every member pays the same amount and shares equally the financial responsibility. That is the method the Center adopted at its very inception, and that too, it must be admitted, is the method in vogue in a number of other institutions.

Is this, however, a truly democratic method? We certainly do not want the membership to be representative of merely one economic strata. All Jews, even those of moderate financial income, should find a welcome in Synagogue membership. If that is so, is it fair to ask those of limited financial means to bear the same burden in supporting a Synagogue as that borne by the wealthy members?

I feel rather strongly on this subject and have often had occasion to point out to our leading workers that such a procedure was not a truly democratic one. Democracy means that all members, poor and rich, shall have the same rights and privileges in an institution, that all shall

enjoy in like fashion whatever the institution offers. It does not mean, however, that all should be equally taxed in the support and maintenance of the institution.

The Center was fortunate these many years that it was able to get along quite well under the original arrangement, and there was a disinclination to disturb the status quo.

But a great change has come in the entire economic structure of our everyday life. The dollar no longer has the same value, and the cost of upkeep and maintenance has risen to such heights that one cannot expect the same income to supply the needs that it did a decade ago.

A remedy could easily be offered in an increase in the annual membership dues. But again, I ask, would that be a democratic way of solving the problem? I am certain that everyone who will give thought to this question will agree that it is not the ideal answer. When the feast sanctuary was built by the Israelites in the wilderness, the Bible tells us, Moses asked them to take unto God an offering "from every man of willing heart." The rich were expected to offer gold; those in lesser circumstances, silver, and those who could not give silver could contribute copper. That is the truly democratic way.

When the Jews made their pilgrimage to Jerusalem to visit the temple in

the major festivals, the Bible again tells us, they were commanded "every man shall give as he is able according to the blessing of the Lord thy God which He hath given thee." Here also you have the democratic principle put into practice.

This is the method the Center has now adopted, and which I believe should find favor in the eyes of all our members. The dues remains the nominal sum that it was, and it is within the means of practically every Jew in our community. But those who are financially able, those who are of "willing heart," are asked to become Sustaining Members by giving voluntarily "according to the blessing of the Lord thy God which He hath given Thee." All members, whether they are regular or sustaining, will enjoy the same rights and privileges in the Center. Democracy will continue to rule supreme in the conduct of all affairs in our institution. But those who can offer more will have the satisfaction of knowing that they are giving the larger sum in appreciation of the blessings which God has showered upon them.

No active campaign for such sustaining members has as yet been undertaken. And yet it is to the credit of the type of membership we possess that at the first announcement of this effort, more than one hundred men voluntarily came forward and announced additional sums to the regular dues in order to join the group to be known as Sustaining Members.

With the approach of the new year 1953, our members will receive bills for their annual membership dues. Knowing our members as I do, knowing how many of them are of "the willing heart," I am confident that a large number will, of their own accord, write back to our officers that they want to join the ranks of Sustaining Members, and will increase their payments proportionate to the blessings which our Heavenly Father has showered upon them. They will be happy in the thought that because of their added support, because of their goodness of heart, the Center will be able not only to continue, but to enlarge and expand the program of its blessed work in behalf of our faith and our people.

Israel H. Higer

DR. MICHAEL HIGGER, OF BLESSED MEMORY

THE Brooklyn Jewish Center joins the world of Jewish scholarship in expressing its great sorrow at the sudden death of Rabbi Dr. Michael Higer.

For the last fifteen years we were privileged to have him serve as a member of the faculty in our Institute of Jewish Studies for Adults. He won the affection and esteem of all his students. The subject he taught was the Talmud, of which he was a master. He made the Talmud

live for his students and succeeded in revealing to them the beauty and the greatness of its teachings. His whole life was dedicated to Jewish study and research. His many works have enriched our knowledge of Talmudic lore.

We of the Center are proud that he was associated with us. His memory shall ever remain a blessing unto all of us.

—I. H. L.

*An Israeli Frankly Appraises Relations
Between His Country and American Zionists*

ISRAEL AND AMERICAN JEWRY

By ELIEZER LIVNEH

THE measure of the direct participation of American Jewry in the up-building of Israel and the extent of immigration from that country do not depend on American Jewry alone. They depend to a considerable extent on the attitude and behavior of Israel. The citizens of Israel should not adopt a self-righteous attitude against American Jewry for its failure to immigrate, but rather set about creating conditions for that immigration.

Israel has not created the conditions for the absorption, even of those American Jews who are knocking at her gates. Even an informative review of the many possibilities of work open to skilled Americans is not forthcoming. There is no housing available even for those young people who would be content with far more modest accommodation than that to which they are accustomed.

The many liabilities, distasteful in themselves; for example, the need of an exit visa to travel abroad, or military service in the Israel army after years of service with the American forces, give pause even to the best potential immigrant; the many difficulties and prohibitions attending all productive import discourage many at an early stage, especially those who wish to establish an independent enterprise.

There is no institution in Israel capable of giving individual attention to the western immigrant, and any other attention is more of a hindrance than a help. A not inconsiderable number of young Americans fail to carry out their desire or realize their hope of living a full Jewish life in Israel—and the fault lies with Israel.

These defects are not isolated phenomena, which could be corrected by odd improvements here and there. They are the expression of a régime which has prevailed in Israel during the first years of her existence. Wittingly, or unwittingly, during these first years the State of Israel adapted her social, economic and administrative régime to the Oriental and east-European immigration which flowed in at that time.

By far the greater part of that immigration had not the alternative of returning to their countries of origin and were

This discerning article is reprinted from the authoritative "Zionist Newsletter," published in Jerusalem.

quite devoid of technical or administrative skill, modern, economic initiative, a free democratic tradition, or material means of their own. It required much administrative supervision on the part of the state and its representatives. Many of the undertakings, defined as "socialist," or the expressions of state support are, in actual fact, mere first-aid devices of paternal care for a hurried immigration, lacking the means to help itself.

The immigration from the Islamic countries and from behind the Iron Curtain determined the pattern of the state more than the various political ideologies, including that of Mapai.

This immigration is drying up. Just as the State of Israel adapted herself between the years 1948-1952 to the characteristics of an immigration from feudal or totalitarian lands, by means of a far-reaching alteration in the economic and social pattern of the "national home," so must she adapt herself now to the characteristics of a western immigration. If Israel can invest in the absorption of western Jews even a part of that same energy, care and adaptability which she displayed in absorbing eastern Jewry, the results will exceed our wildest hopes. Moreover, not only is western immigration important in itself, but its very existence will determine in great measure the means available for absorbing the eastern immigration, and in consequence, the pattern of the state.

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The necessary changes are far-reaching, not less so than those which attended the transition from the collective immigration during the time of the National Home to the rescue immigration of the first period of the state. But in no field are they perhaps so important and urgent as on the economic front—a front which will be decisive for the prospects of a stream of Jewish capital from the United States to Israel.

The question of foreign investments of private capital has changed the whole question of Israel's fate. It has become manifest that it is impossible for Israel

to cover her foreign currency requirements by public means alone. The United Appeal, the Independence Loan and the gifts from the United States Government are not sufficient to bridge the gap. The shortage of foreign currency not only lowers the level of consumption of the population but also prevents the supply of raw materials and spare parts for the proper exploitation of the existing means of production in industry and agriculture.

The present shortage of foreign currency is so acute that it cripples any inclination to make plans for the future. But there are no grounds for supposing that the public sources of foreign currency will substantially increase. The main source of supply—the gifts of the American Government—depends on the mood of the citizens of another country and on a particular international situation, which is liable to change.

Only by supplementing the existing sources with a recognized movement of private investments from abroad (and the consequent increase of production) can Israel balance her payments, set the wheels of her economy in motion, maintain her technological standards, and integrate her immigration in a productive manner.

One may add, even if Israel were able to obtain all the necessary foreign currency on a national plane and via government channels, it remains doubtful whether that is desirable. Experience has shown that exclusive government investment in an economic enterprise leads to the phenomena of paternalism and monopoly; initiative declines, competition disappears, production costs increase, productivity decreases and export costs go up. Only too often, and for too many individuals, political pressure subverts the desire for economic and technical effort.

Just as private initiative alone is insufficient to create a healthy society and a progressive economy, so can "planning" and government supervision be excessive. A "mixed economy," fusing government

activity in certain fields with private and co-operative initiative in others, seems to be the desirable form for society equally in old-established as well as pioneering countries.

If this problem faced Israel as an ideological and political alternative open to free decision, no doubt opinions on the matter would differ. But in this case *reality* itself is the decisive factor: without the foundation of national and public funds, the cornerstone could not have been laid; without the addition of a stream of private capital it will prove impossible to continue building. And now the decision becomes clear to everyone. The question no longer is whether a stream of private capital from abroad is necessary, but what changes in the country's economic régime and mental climate are necessary to arouse and stimulate this stream at the most rapid tempo possible.

The economic direction of the changes is more or less clear from the start: the promise of capital and the use of its lawful returns; a less strict supervision over foreign currency; liberalization of import policy; reduction of income tax; less dependence on bureaucratic institutions; a widening of the area of the free market; and above all—stabilization of the currency. The result of this economic policy—if followed by the currency hoped for from abroad—will institute a far-reaching resumption of competition and rationalization in production.

The question may be asked: Does this economic policy (first hinted at in the government's economic proposal in February, 1952) contradict the important social needs of Israel's population, or of important sections of it? Even if this were the case, there is no alternative to this new path. But in actual fact the reforms mentioned (as well as certain others) are necessary not only in order to attract foreign capital, but in much greater measure for the productivization of the existing Israeli economy and society. It is a mistake to suppose that the workers' enterprises are interested in monopoly or bureaucratic interference. The collective settlements and villages, the co-operatives and Histadrut enterprises reached success and economic maturity under a régime of free initiative and competition. Their technical, social and organizational progress has been hampered

by the paternalistic régime of the last four years. They require a renewal of competition and the encouragement of initiative no less than the enterprises in the capitalistic sector.

Apart from their direct economic importance, the capital investments of Jews from abroad have also a *Zionist* discipline. A man who makes his contribution to the United Appeal, or buys loans for the Independence Loan, works for Israel in a way that does not link his life and personal anxiety with Israel. Not so the Jew who invests his money, and hopes for a return from it. The contribution to the Appeal or the Loan confines the contact of a Jew with Israel to a single act, quite separate from his economic activity and personal and family worries. But private investment links him to Israel with countless threads of daily care and self-interested investment. Investment constitutes a far higher level of Zionist identification than a contribution, even though, from an objective point of view, the contribution prepares the ground for investment, and both are necessary for the absorption of immigration.

If it is correct that the relations of Israel and American Jewry will develop towards increasing mutual dependence in both the human and the economic field, an additional important question arises at once: can those extreme measures of mutual non-interference and minimum consultation, which were characteristic of the period of limited responsibility in 1948-1952, strengthen the position and remain favorable in the new conditions also? In general, both sides were satisfied with the principles of non-interference and its formulae. Many Israelis believed that the Jews of America would find sufficient philanthropic and public funds for the state, which would be able to carry out the task of settlement and building by herself, without taking account of the interests, habits and financial requirements of the Jews of the United States. An American immigration—which would have demanded conditions for its absorption and joint consultation in the development of the country—did not appear on the horizon. So it was clear to fix a clear division of work and responsibility: you will provide your contributions, and, as for advice, we ourselves are not short of that.

American Jewry, too, felt satisfied with this "arrangement," their responsibility towards Israel was limited to philanthropic contributions and sentimental investments, the monster of "dual loyalty" receded, and the community conscience was solved in this most simple manner. They even adopted the formula: we shall provide our contribution to the best of our ability, while you will use it as you best understand.

It is very doubtful whether in the new conditions it will be possible to continue outside a framework of common consultation and mutual influence. Tighter relations and real common interests will necessitate an expression in the public field, too. In order to mobilize the financial resources of western Jewry the Israel Government in September, 1950, convened the "King David" conference in Jerusalem. The conference formulated a four-point plan: (a) a strengthening of the United Appeal, (b) development of the Independence Loan, (c) a demand for a gift from the United States, (d) a paving of the way for private investments. The first three aims were realized with no small success. The fourth point remained in principle on paper. The second Jerusalem conference of 1952 was convened to induce important delegates from free Jewry (principally American) to draw up a common plan for the economic conditions and administrative changes necessary for the encouragement of a stream of business investments in Israel.

Can we stimulate in America an activity so intensively pro-Israel, and so variegated *without a Zionist Movement*?

It is difficult to answer this question in the affirmative. The tension existing between the United Appeal and the Independence Loan provides a slight hint of what is liable to occur continually in the absence of a suitable, guiding movement, and the unessential things that will be done are more numerous than the essential ones that will not. Zionism and a Zionist Movement are conditional for the development and permanence of pro-Israel activity. There is no substitute for Zionism—except more Zionism.

What the characteristics of such a Zionist movement must be, including its organizational foundations, whether the areas of its activity are correct and its methods of guidance incorrect—that is the subject for further investigation.

WHEN the McCarran-Walter Immigration Bill became law many Americans were profoundly shocked. President Truman had denounced it as "infamous" and "a slap in the face" at millions of foreign-born Americans, and Senator Lehman had branded it as "racist, restrictionist and reactionary."

Were Franz Boas still alive, he would be grieved to see that his struggle against the race myth was largely in vain. He would have derived some comfort, however, from the fact that even as the McCarran-Walter bill was put on the statutes, prompt and vigorous action by watchful Canadian organizations prevented the establishment of racial and ethnic immigration quotas in Canada. As a result of the firm stand against the quota measure, the Minister of Immigration withdrew the dangerous clause already under consideration by the House of Commons in Ottawa.

Professor Boas, who died in New York City ten years ago, belongs in the category of the world's outstanding architects of ideas. He was born in 1858 of a Jewish middle-class family at Minden, a small city in Westphalia, Germany. The man who was to become the arch-foe of the race myth, had, unlike those protagonists of racialism, Gobineau and Chamberlain, a thorough academic education. Originally interested chiefly in geography, he joined in 1883, two years after his graduation from the University of Kiel, an expedition that sailed from Hamburg for the Arctic. It was then that Dr. Boas decided to take up anthropology as his life work, and he lived for a whole year in a small Eskimo settlement on Baffin Island. "A year of life spent as an Eskimo among Eskimos," he wrote later, "had a profound influence upon the development of my views because it led me toward the desire to understand what determines the behavior of human beings."

Boas returned to Germany and was appointed assistant at the Royal Ethnographical Museum in Berlin and instructor of geography at the University of Berlin. Soon he had the opportunity to undertake a new expedition, this time under the auspices of the British Association for the Advancement of Science, to study the Indians of the British Columbia

Franz Boas Applied His Great Knowledge to Prove the Basic Equality of Races

FIGHTER AGAINST RACISM—FRANZ BOAS

By ALFRED WERNER

area. When he left Germany in 1886, he did not know that he was leaving it for good, to spend the rest of his life in the Western Hemisphere.

Had Boas remained in Germany his life might have taken a different direction. After a few years of instructorship, he would have found that a successful professorial career was possible in the Kaiser's Germany only for a scientist who belonged to the Christian faith, and who refrained from teaching any doctrine that was radical and opposed to the current thinking of the ruling classes. In all probability, an upright man like Boas would have refused to buy the "admission ticket to European civilization," as Heinrich Heine had termed baptism, and it is also unlikely that he would have yielded to the authorities and suppressed a truth. He would not even have become an assistant professor before the revolution of 1918, and in 1933 he would have been thrown into a concentration camp despite his old age. Incidentally, while the Nazis could not seize him in his home in Manhattan, they at least burnt his books in the spring of 1933.

In Germany, moreover, Boas would never have had the opportunity to study various races closely and to collect a huge mass of facts. There exists a striking anecdote to illustrate the difference of scientific approach of certain nations. A Frenchman, a German and an Englishman have to write an essay about the camel. The Frenchman proceeds to the zoological garden to study the animal, the German to the public library to delve into all available literature on the camel, while the Englishman goes to Africa, obtains a camel, and brings it home for study.

Dr. Boas made the Anglo-Saxon approach to science his own. His professorship at Columbia University (which he held from 1896 until his retirement in 1937) did not prevent him from frequently stepping down from his chair to examine all specimens of human beings to be found in crowded New York City,

and to journey among the Indians, Mexicans, and Puerto Ricans. He did not find it sufficient to fight Gobineau with strong words—he challenged him with reliable data and undisputed facts.

In a sense, the two World Wars can be traced to the teachings promulgated in the 19th century by Count Arthur de Gobineau. His study on *L'inegalité des races humaines* was designed to destroy the principle of the French revolution that all men are created equal. Gobineau sought to prove that there were superior and inferior races, that the white race was superior to all other races, and



Franz Boas

that, among the white men, the Nordic Aryans, the Teutons, were the cream. "I have become convinced," he declared, "that everything in the way of human creation, science, art, civilization, all that is great and noble and fruitful on earth . . . belongs only to one family, the various branches of which have dominated every civilized region of the world." According to Gobineau, race is the sole factor determining the growth or decay of

a civilization, civilizations rise because of "Aryan" blood and fall because of contamination by "inferior" blood.

The road of Europe's moral suicide through race madness led from the renegade Frenchman Gobineau to the renegade Britisher Houston Stewart Chamberlain (not related to the statesman), and finally to the Austrian renegade, Adolf Hitler, an admirer of Chamberlain. In this country, a modified form of Gobineauism was presented by such protagonists of Anglo-Saxon "superiority" as Lothrop Stoddard, and by others who look with despair at the newcomers of "inferior" stock, polluting the nation's alleged religious, racial and cultural homogeneity. The utterances of certain living Congressmen and Senators on racial matters are of course familiar.

It cannot be sufficiently stressed that the work of Boas and his disciples differs essentially from that of Gobineau and his Nazi followers in that it is the fruit, not of wishful thinking, but of painstaking anthropometrical, linguistic, folkloristic, mythological, archaeological, and sociological studies in various localities and over long periods of time. Unlike Gobineau and his ilk, Boas obtained facts before forming a philosophy of his own. In 1888, the year he became a teacher of anthropology at Clark University, he stated his views on the aims of anthropology. Lecturing before the *Deutscher Gesellig - Wissenschaftlicher Verein* of New York, he explained how the picture drawn by superficial visitors to the so-called "primitive" nations is utterly misleading, and that the cultural levels among them are frequently much higher than is commonly assumed. He broadened the scope of ethnology by asserting that its task was "the study of the total range of phenomena of social life. . . . Languages, customs, migrations, bodily characteristics are subjects of our studies. Thus its very first and most immediate object is the study of the history of mankind; not that of civilized nations alone, but that of the whole of mankind, from its earliest traces found in the deposits of the ice age, up to modern times."

It is regrettable that Boas' works are not as widely read as they should be. Among his most interesting studies is the one called "The Half-Blood Indian," published in 1894. It proved that the hybrid

Indian was in several respects preferable to the parental Indian and white stocks. This was just the opposite to Gobineau's assertion that interbreeding between "races" was bound to lead to inferior offspring, a belief that precipitated the Nazi doctrine of *Rassenschande*. In 1911, after two years of study with the United States Immigration Commission, Boas published the important monograph, "Changes in Form of Body of Descendants of Immigrants," delivering a particularly heavy blow to the race theory of Gobineau and Chamberlain, which considers races and racial features as static, inflexible elements.

After careful examination, under Boas' supervision, of thousands of children of Southern Italians and Eastern European Jews in New York City's public schools and of their parents, it was found that extraordinary changes in the physical characteristics occurred even in the first generation of immigrants born in the American environment. First of all, the descendants of immigrants were of increased height and weight; more important was the disclosure that even the characteristic commonly regarded as the most marked and durable, the shape of the skull, changed materially in a single generation born here. Round-headed Eastern European Jews became more long-headed here, and the long-headed Italians became more round-headed.

In the same year—1911—Boas published what has been called the "magna charta of self-respect for the so-called lower races": "The Mind of Primitive Man," the fruit of almost thirty years of study and observation. Some critics hailed it as a contribution to science as important as Darwin's "The Descent of Man." In this work Boas attempted to wipe out the confusing notion that the white race represents the highest type of perfection and that the lower a race is, the more fundamentally it differs from the white: "Differences between the white race and other races must not be interpreted to mean superiority of the former, inferiority of the latter, unless this relation can be proved by anatomical or physiological conditions." Boas emphasized that "none of the civilizations was the product of the genius of a single people. Ideas and inventions were carried from one to the other; and although

intercommunication was slow, each people which participated in the ancient development contributed its share to the general progress."

Readers who find Boas' scientific studies too difficult, are advised to turn to his popular writings, recently published in a volume entitled "Race and Democratic Society." They reveal Boas as a humanist who time and again stepped out of the ivory tower of pure science to demand the same educational opportunities for everyone. He harshly censured the trustee-control of American universities and the persecution of teachers considered radical. Going far beyond the limits of the scientific realm, he fought for a national health, old-age and unemployment insurance program, asserting that democracy was more than a word, and that it did not exist if it did not work.

In his articles on the Negro problem, Boas demonstrated that many African tribes attained a high standard of culture—morally, socially and artistically different, but not necessarily inferior to white civilizations. The professor knew, nevertheless, how difficult it was to eradicate race bias in America. He wrote in *The Yale Quarterly Review* of January, 1921:

"Even if there is neither a biological nor a psychological justification for the popular belief in the inferiority of the Negro race, the social basis of the race prejudice in America is not difficult to understand. The prejudice is founded essentially on the tendency of the human mind to merge the individual in the class to which he belongs, and to ascribe to him all the characteristics of his class. It does not even require a marked difference in type, such as we find when we compare Negro and white, to provoke the spirit that prevents us from recognizing individuals and compels us to see only representatives of a class endowed with imaginary qualities that we ascribe to the group as a whole. We find this spirit at work in anti-Semitism as well as in American nativism, and in the conflict between labor and capitalism."

As early as 1915 Boas advocated a "federation of nations" as the "next necessary step in the evolution of man-

(Continued on page 22)

THE family, decked in their finest, was gathered round the dinner table.

Feeling at ease after a good meal, the guests contentedly stretched themselves in the high-backed arm-chairs. An array of glasses, left-over food galore stared at them. A huge cake with a flower arrangement was coming up presently.

Heavy cigar smoke drifted through the air, mingled with the coffee aroma that penetrated through the kitchen door. "Just like back home in Milwaukee," thought Don, lazily blowing out smoke rings at the ceiling. "Just like back home on a Sunday afternoon with Ma and Dad."

The corporal had first met the young hostess some months before when she was an interpreter down at headquarters. They had become genuinely fond of each other.

Krause, a stout, bull-necked man, emptied a decanter with punch into bulky glasses. Don was enjoying the full measure of German hospitality. Sharing the fun was a milk-faced greenhorn, looking very neat, who had just arrived from the States. Michael found the sleepy-eyed picturesque Bavarian town a "swell place" to live in. Tonight, they were all in a carefree spirit, and while father Krause, wearing a broad jovial smile, thundered a song, "*Einmal am Rhein . . .*," they would put their arms around each other, sing and sway back and forth to the beat of the sentimental melody, and keeping time with their feet, Anna, the kid sister of ten, in her girlish gaiety, gave joyful screams. She could hardly carry a tune, yet outdid everyone with her loud voice. Only Frau Krause, a haggard woman of fifty, seemed to shy away from the exuberant happiness which prevailed in the living room. Seizing a glass, Donald poured the old lady some punch and gently put it to her mouth.

Hilde was watching them. Her pretty face reddened, she bent down to Don and threw herself around his neck to plant a big kiss on his mouth. Covered with confusion, the corporal looked at her, blushing, yet not unpleasantly surprised. Mike seemed puzzled by the sudden familiarity, but Krause nudged him with his elbow and winked with his eyes gleefully, "They're going to get married."

The flow of chattering voices subsided as if interrupted by a higher will. Sub-

*It was Pleasant and Cozy Until
the Harsh Memories Intruded*

THE HOMECOMING

By PEPI PAULA LUFT

consciously, they all felt that someone had entered, and they jerked their heads involuntarily in the same direction. A man was standing in the threshold, a soldier himself but older, more mature than the others. He seemed absent-minded when he gazed at the gay spectacle spread out before him. Those present didn't interest him at all. His eyes glanced about the room as if he were weighing in his memory the furnishings, paintings, antiques, the shiny dishes on the cupboard. Stepping forward into the room as if in a trance, he mumbled to himself, "Yes, this is the house."

No one answered. Don flicked his cigar ashes on the floor, and looked up, genuinely surprised. "What gives, bud?" he finally asked with some effort. The stranger walked past him to the familiar cupboard. Childhood impressions touched him when he took off a tiny demi-tasse, turning it in his fingers this way and that. Everything was at its place; the stove with the painted mantle-piece, the worn sofa, and the rocking-chair in which he used to doze after work.

The corporal was not disturbed; the drinks had made him everybody's friend. "Have some punch, kid," he said, good-naturedly in a patronizing tone. "It's on the house."

But the intruder didn't bother answering. He turned abruptly to face Papa Krause.

"Where is the picture?" he demanded. Krause shifted uneasily on his chair. "*Was sagt er?*" The German turned to his oldest daughter for the translation. She whispered a few words across the table which he acknowledged with an angry shrug. "*Ach so! Was fuer ein Bild will er denn?*"

The stranger anxiously listened to the hasty conversation. "My mother's picture used to be over the mantlepiece," he commented. "Nothing else has changed. But the photo is gone."

Well-mannered, Hilde answered for her father. "You must be mistaken," she said in an excellent English, with a slight, rather coquettish accent. "Perhaps you'll

have some coffee with us," she added, with a disarming smile.

The man did not move. "Today is my birthday," she explained soothingly, "and we are just celebrating."

The soldier remained silent. There was bitterness in his eyes when he turned questioning from one to the other.

Something hostile had come into Herr Krause's face. "*Was will er denn?*" he suddenly belittled. "What does he want, *dieser Amerikaner?*"

Hilde got up. "May I help you," she asked again in her calm voice, yet somewhat testily. "We always like to be of service. We are a friendly family . . ."

Friendly! The American recalled the sight of Dachau the day after liberation, the smell of burning flesh was back in his nostrils, and that special odor, the unbearable sweet odor of putrefaction. For a moment he struggled with disgust. "Why did they do it? . . . Why?" he thought. But quickly he controlled himself. With intent he looked into Krause's face and asked, "Since when do you live here?" All his mourning was compressed into these words.

The old man's eyes darted impatiently toward his daughter. "*Zum Donnerwetter, was will er denn, der Bursche?*" he blurted out. Hilde hissed some cautious words, and for a moment even Mama's face showed a somewhat frightened expression. Krause wiped his perspiring forehead; vanished was all the assumed joviality when he rudely jumped up and planted himself before the soldier. "*Lang, sehr lang, a long time,*" he said with suppressed rage, while his hand drew a circle in the air. "Twelve years!" He fell back into a chair with a heavy sigh of disdain.

The visitor shook his head, vigorously. "That can't be," he said, addressing no one in particular. "I was still here, eight, yes, nine years ago." No one seemed to notice that he picked up every German word but constantly answered in English. "I was born here, in this house,

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IT IS my child's bedtime. The room is quiet, except for my own voice reading the bedtime story my daughter has selected. Tonight it is *Stories from the Bible*. And suddenly I realize that only my lips and eyes are functioning in harmony, and producing the words which are fascinating the avid youngster. My mind is providing no assistance in making my reading more interesting. It is the week of Dr. Weizmann's passing. In each powerful character from the Bible story which I am reading I see the figure of Chaim Weizmann . . . till no other personality exists for me; there is no separate identity, there are no individuals. One shape, one form, one man, embodies all the men, all the heroes, all the great characters of our history.

I stop reading and look at my child. She is fast asleep. I shut the book, and I dream with my sleeping daughter. My dreams are of the past. And I say to myself: "Every Jew is surely as aware of Dr. Weizmann as you are. Every Jew mourns his death." "Yes," I reply, "but not every Jew was brought up with Dr. Weizmann as an integral part of his life as I was, though his only relationship with us was as a great figure among the Jewish people. And again, Dr. Weizmann was from my City. Or I should say that I was from one of Dr. Weizmann's Cities. He had many Cities: Pinsk was his City, and Geneva was his City, and Jerusalem was his City, and Rehovoth was his City, and so many capitals in the world were his Cities where greatness came to him, and followed him; and Manchester was his City, where he taught at Manchester University, and where he met Lord Balfour. And Manchester is the city where I was born and brought up, and nourished with Zionism, which was made more real for me, and more beautiful, and more vital, because of the influence and warmth and devotion of our beloved Dr. Weizmann." . . . I was a little girl then. But the impression was tremendous. It has escorted me through life, and given me richness. It has enriched every other experience I have had in connection with Zionism and Israel . . .

What can I remember as I look back? . . . There was the Zionist Hall—a complete building of several floors, which included a library, small meeting rooms and classrooms, and a quite large room which

Memories of Zealous English Zionists and their Leader—the Late Israel President

WEIZMANN IN MANCHESTER

By NETTI M. HERSCHMAN

was used for special Zionist functions. As buildings go these days, our Zionist Hall in Manchester was probably quite a humble and modest structure. But to us it was the very acme of majestic architecture and stimulating activity. Once we entered the Zionist Hall there was a rush of life to greet us. To all the Manchester Zionists it was a second home, alike to the men, women and children. And there was such an enthusiasm circulating throughout that could only be contrasted by the stillness and seriousness which crept around the walls of the library, and equalled to the clinking and rattling of filled and emptying J.N.F. blue and white boxes. Every phase of Zionism found its home in our Zionist Hall.

My entrance there was through our Hebrew school, which was called the Ivriah School for Girls, and was directed by Mr. Rivlin, a Palestinian. There we were infused with the true Zionist spirit, and even so far back we were taught conversational Hebrew in the Sephardic accent. We were admitted to this school at a very early age. I am surprised, having been so young at the time, how vividly this part of my background reappears. But life connected with the Zionist Hall was too delightful not to leave a perpetual impression.

And in this same Zionist Hall so many prominent figures passed through, and sat, and thought, and pondered, and hoped, and dreamed. And I believe Dr. Weizmann was always among these figures in spirit when he was not there in person, and his influence was constant. It seems to me now that we little ones were eye-witnesses to the unfolding of Zionism itself: the complex political panorama, the renewed beauty of the Hebrew language, the cultural aspect, and the important personages who walked through the tangled paths of Zionism, each one extricating himself with a positive accomplishment in hand, and laying it down, one next to the other, till the whole became like a garden with its flourish of flowers, each kind in its own

season. The important personages! We did not realize then what was the work of these people, nor that their endeavors, together with those of so many other Jews, would someday in our lifetime lead to the State of Israel. It is history that tells us about them and their efforts. . . . But it is sufficient that we do remember: that we walked with these personalities . . . and we sensed their greatness.

True enough we youngsters must have taken many of our privileges for granted. But I do recall a meeting at the Zionist Hall, with Dr. Weizmann present, and Mr. I. M. Sieff, whom I remember quite clearly, and other Zionist dignitaries. A few of us little girls from the Ivriah School were in the rear of the room. I don't know why we were permitted to be present. We did not understand the solemn deliberations which were taking place. . . . But my being at that intimate meeting is now one of my cherished memories.

And there was one time when Dr. and Mrs. Weizmann were re-visiting Manchester. They were given a great reception upon their arrival. Among the delegation to greet them at the railroad station were three little girls (one of them myself), and who were dressed elegantly in blue and white. It was we three who had the honor of presenting Mrs. Weizmann with a bouquet of flowers as she came off the train. That was a thrilling moment! . . . And on another occasion, I recall Dr. Weizmann being escorted to the Zionist Hall by a motorcade, and how proud I felt because I was seated in the car immediately behind the one in which Mr. Weizmann was riding.

Still another happy thought makes itself prominent in my recollections: It was the delight and genius of our Mr. Rivlin to write original plays for special occasions. And the time of the Balfour Declaration was no exception. We were the youngest in the Ivriah School, and it was our distinct honor to present his play

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NEW BOOKS

REVIEWED BY DR. ISRAEL H. LEVINTHAL

"Kobeletb—the Man and His World," by Robert Gordis. *The Jewish Theological Seminary of America.*

One of the important and fascinating books of the Bible is Kobeletb, or Ecclesiastes. Its teachings, philosophy and outlook on life have baffled students of the Bible throughout the ages. Dr. Gordis has spent many years of research on this book, and in past years wrote a number of studies on various aspects of this subject. This new volume gives a complete picture of the author of Kohel-eth; it summarizes all of the author's conclusions on various problems relating to the historical background, to the textual difficulties and to many other aspects of this work.

Dr. Gordis is not only a profound scholar in the technical sense, but combines with his scholarship the happy faculty of being able to present a scholarly subject in a very popular style. One of the important features of this work is Dr. Gordis's English translation of the Hebrew text, which reveals it in a new and more meaningful light. The student who desires more technical knowledge about Kobeletb will obtain it in the rich commentary and notes at the end of the volume. But every intelligent Jew who is interested in the Bible will find the main sections of this volume enlightening, and will gain a new appreciation of the philosophy—so modern in many ways—of the author of this ancient text.

"Yabadut Amerika Be-bitpatchutah (*The Shaping of American Judaism*), by Moshe Davis. *The Jewish Theological Seminary of America.*

This is a unique work, originally presented as a thesis for a doctorate at the Hebrew University in Jerusalem, which will be appreciated by all who are fortunate enough to understand Hebrew. It is a careful study of the growth of Jewish life in America in the last 125 years, particularly of the religious life—the religious groupings and institutions.

While the author deals with the development of the Reform and Orthodox groups and their teachings, he devotes the major part of his study to the Historical School and its proponents.

The student of Jewish life who desires to learn the origin and the development of what is known today as Conservative Judaism, will find no better source material than in this work of Dr. Davis.

The volume concludes with an interesting study of the various interpretations of cardinal principles of our faith, such as Belief in God—revelation, immortality, reward and punishment; Torah and Mitzvot—authority of the Talmud and Schulchan Aruch; The Messianic Ideal and its implications.

Dr. Davis writes in beautiful Hebrew, which makes the reading of the volume an enjoyable as well as enlightening experience. This is a work which deserves to be translated into English, so that English-reading students might better understand the growth and development of our religious life in America.

"Toldot Ha'neginab V'ba'chazanut B'Yisroel (*History of Jewish Liturgical Music and the Cantorate*), by Dr. Hynabn H. Harris.

One would have to be a musicologist to give a proper review of this book. This writer merely wishes to express his appreciation of Dr. Harris' work, which is a valuable contribution to the cultural life of our people. Outside of Idelsohn's important studies, there have not been too many researches in this field, and Dr. Harris has filled this want in splendid fashion. The author traces the sources of the traditional chants of our prayers and their historic development from ancient to modern times. He also delves into the origin of the various cantillations of the Torah and Scriptural readings and their evolutions.

It is difficult, within this brief space, to do justice to the contents of this work. It includes everything relating to Jewish music—the relationship between early Arabic music and the Jewish, the difference between the music of Jewries in different lands, the role of the Chassidic movement in Jewish music and many related subjects.

The author concludes with a series of biographical studies of leading Cantors of the last two centuries and discusses their influence on our liturgical music. This volume will undoubtedly become an

important source book to students of every phase of Jewish music.

"*Heroes of Jewish History*," by Mordecai H. Lewittes. *Hebrew Publishing Co.*

We, of the Brooklyn Jewish Center, are proud of the rising success that has been achieved by our own Rabbi Lewittes in the field of Jewish education. His Hebrew text books are now used in all the city high schools as well as in the best Hebrew schools of the country.

His new work in the field of Jewish history is of equal high standard. It is meant specifically for young children as an introduction to their study of Jewish history. It tells in beautiful but simple language the story of the Bible heroes from Abraham to Moses. Rabbi Lewittes has succeeded in making these heroes live for the child, so that the youthful reader becomes fascinated with everything that the characters do and say. The volume is beautifully illustrated by Audrey Namowitz, and the pictures increase the interest of the child. The author, however, is not content with merely telling the story; as an educator of experience he knows how important it is to stimulate the child to think about what he has read. At the conclusion of every chapter, Rabbi Lewittes has added interesting exercises and projects, games and puzzles, all dealing with the story just read, by means of which the child recreates in his mind the facts he has learned.

We are confident that "Heroes of Jewish History" will be welcomed by all parents and teachers of young children who will want to instill in their hearts and minds a love for the founders of our faith and people, and a desire to pursue further knowledge in the rich storehouse of our past.

"*The Bar Mitzvah Treasury*," edited by Azriel Eisenberg. *Behrman House, Inc., N. Y.*

This fine volume meets a long felt need. It is a well planned collection of brief essays and stories from the Bible and from great books of olden and modern times. Answers and explanations to many a perplexing question that faces a Jewish

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NEWS OF THE MONTH

YITZHAK BEN ZVI this week became the second president of the State of Israel. The tall, thin, ascetic, 68-year-old leader took his oath of office in a ceremony in Parliament witnessed by the country's notables, heads of all the churches and the diplomatic corps. Only representatives of the Soviet Union, Poland, Rumania and Czechoslovakia failed to attend the ceremonies.

The new President was sworn in on the last day of "Shloshim," the thirty days of official mourning for the late President Chaim Weizmann. The ceremony started with two rabbis blowing the Shofar to announce the arrival of the President and concluded with a 21-gun salute after he took the oath. The 90-year-old father of the President was in the Presidential box together with other members of the President's family when the oath was administered by Joseph Sprinzak, Speaker of Parliament.

In his inaugural address, which followed the oath, President Ben Zvi thanked Parliament for the confidence and honor bestowed upon him and emphasized that "it is not easy" to fill the chair of President Weizmann who, he said, was "unique in his generation." He spoke of the heroism and sacrifices of the Jews who gave their lives so that Israel could be established as an independent state, and of the "ingathering" of Jews from all parts of the world to Israel.

★

The American Embassy in Tel Aviv has begun issuing certificates of proof of United States citizenship to all American nationals living in Israel. The Embassy is also listing Americans serving in the Israel Army who do not desire to withdraw from the Army.

The Embassy's activities are in connection with the McCarran Immigration and Naturalization Act, which goes into effect December 24 and provides that Americans serving in foreign armies on that date will forfeit their citizenship. Meanwhile, the Embassy has asked the Israel Government to release from its army some 50 Americans who have in-

dicated that they prefer to retain their American citizenship.

Henry Morgenthau, Jr., and Henry Montor, leaders of the Israel bond organization in the United States, have agreed to come to Israel to confer with Premier David Ben Gurion on the resignations which they have submitted to the Israel Government.

☆

Six Soviet Jewish officials will go on trial in Odessa, Russia, on charges of "violating Soviet laws and pilfering state property," it was reported in London. The first news of the coming trial was given in a special article published in *Pravda*, official organ of the Communist Party of the Soviet Union, in which the names of all the six Jews were given.

Commenting on this article, the *Manchester Guardian* said that it can be taken for granted that "something of importance is afoot" in the Soviet Union. The forthcoming trial of the six Jewish officials in Odessa is considered here a part of the general Soviet trend to discredit Jews as an "untrustworthy element" in Communist-dominated countries.

The *London Times*, in an editorial, charged that the Communist satellite countries have embarked on a new campaign against the Jews "in obedience to directions from Moscow," and that recent developments in those countries must be interpreted as part of Moscow's general campaign against "cosmopolitanism." The *Times* asserted that "three events in recent weeks have given evi-

dence of Soviet hostility toward the Jews." These developments, it said, are:

"An unusual proportion of victims of the Communist purge in the East German village of Klein Machnow were Jews; Russian diplomatic representatives were conspicuously absent from the ceremonial inauguration of Isaac Ben Zvi, the new President of Israel; and finally, and most dramatically, eleven of the fourteen Czechoslovak Communists condemned at the Prague treason trial were also Jewish."

☆

Numerous Jewish members of the British-Czech Friendship Society, as well as of the Communist Party of Britain, have resigned their membership in protest against the anti-Jewish tone of the Prague "purge" trial.

☆

Among the prominent persons who left the British Communist Party is Benjamin Frankel, well-known composer and conductor. In a statement published in the press he emphasized that his resignation was a reaction to the Prague trial and indicated that other party members among British musicians were considering resigning. He has been a party member for 12 years.

☆

The *New York Times* reported from Belgrade that *Borba*, organ of the Yugoslav Communist Party, carried a front-page article analyzing anti-Semitic currents in the Soviet Union and attributing an anti-Semitic attitude directly to Premier Stalin.

The article, written by Milovan Djilas, one of the four principal leaders of the Communist Party in Yugoslavia and a member of its Politburo, predicts a Soviet-directed purge of Hungarian Premier Matyas Rakosi and his Vice Premier

ISRAEL POPULATION NOW 1,629,000

THE population of Israel stands currently at 1,629,000, of whom 1,450,000 are Jews and 179,000 are non-Jews.

Immigration brought 22,500 newcomers to the Jewish State in the first 11 months of 1952, but 12,500 others left. The natural population increase through births amounted to 33,000 for the same period, or 77 per cent of the total increase. This was in contrast to the year 1949, when the highwater mark

of immigration was reached and the increase by births amounted to only eight per cent of the total.

During the four years of Israel's statehood some 39,000 emigrated from this country, a figure which amounted to six per cent of the number who came to Israel from other lands. Some 20,000 of the permanent residents have refused to surrender their present nationality in order to receive Israel nationality, including some nationals of the Soviet Union and other East European countries.

Erno Geroe, both Jews, as well as the prominent Soviet propagandist Ilya Ehrenburg. Of Mr. Ehrenburg, also a Jew, M. Djilas said he was singing his "swan songs" at the Soviet-inspired peace conferences.

☆
"Unprecedented progress in civil rights" has been achieved in the five-year period 1948-53 by the people themselves, the American Jewish Committee declared.

The fields with considerable advances in respect for the rights of the individual include the armed services, athletics, citizenship, education, employment, housing, public accommodation; and professional, business, fraternal and religious societies.

☆
President Truman has been urged by Jesse Moss, National Commander of the Jewish War Veterans, to do everything in his power to keep Nazis from being admitted to the United States under terms of the McCarran-Walter Immigration Act.

☆
The Canadian Parliament has again heard the accusation that the Social Credit Party is steeped in anti-Semitism and racialism, although the charges were denied by Solon Low, the party's national leader.

The charges were made by M. J. Coldwell, leader of the Cooperative Commonwealth Federation, who stated that racial prejudice and dictatorial tendencies have been a part of general Social Credit propaganda since the movement was founded by Maj. Douglas and they still are used by Mr. Low and his followers. "Condemnation of ideas, policies or movements which they dislike are followed by the naming of Jewish persons" having a real or supposed connection with such policies or movements, Mr. Coldwell asserted.

☆
More than 20,000 people, including hundreds of standees, attended the Chanukah Festival of Light presented at Madison Square Garden under the auspices of the Greater New York Committee for State of Israel Bonds. \$2,575,000 worth of Israel bonds were sold.

The Festival of Light, which was the climax of the 1952 campaign for State of Israel Bonds, presented a dramatic pageant depicting the heroic struggle of the Maccabees for freedom from religious persecution. In addition to a cast of more than 100 actors, the production in-

cluded a dance group, a symphonic orchestra, the massed voices of the Schola Cantorum and the Hebrew Union Cantors Ensemble. An outstanding feature of the festival was the blessing of the Chanukah candles by more than forty cantors.

☆
Abraham Suzkever, of Tel Aviv, and S. Katcherginsky, of Buenos Aires, two

noted Jewish poets, were the winners in Mexico today of the Zvi Kessel prize awarded for the best Jewish literary works of the year.

Suzkever was voted the \$200 prize for his volume of poems "In the Fire Wagon," while Katcherginsky was given the prize for his book "I Was a Partisan." Rabbi Shmuel Hibner, of Brussels, also received

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Yitzhak Ben Zvi—New Israel President

YITZHAK BEN ZVI, newly elected President of Israel, was born in Poltava, Ukraine (Russia), in 1884. The son of a prosperous businessman, he received his education at a traditional Hebrew school and at the government high school of Poltava. He was also tutored by one of the eminent Zionist writers of the day, Azar (Alexander Ziskind Rabinowitz). After studying at the University of Kiev he visited Palestine in 1904 to see for himself the achievements of the Zionist pioneers.

On his return to Russia Mr. Ben Zvi became one of the founders of the Zionist Labor Movement there. During the Russian pogroms, he was one of the organizers and leaders of the Jewish Self-Defense Movement. As a result he and his family were put on the Czarist blacklist; his father was deported to Siberia and Ben Zvi himself succeeded in escaping abroad.

In 1907, he settled in Palestine. He was one of the founders of the "Hashomer," the first Jewish self-defense organization in Palestine, which after World War I developed into the Haganah. He attended the Zionist Congress in The Hague in 1908 as a representative of the Palestine Labor Movement and has been a delegate to all the Zionist Congresses since as a representative of Mapai, Israel Labor Party. Later, Mr. Ben Zvi moved to Jerusalem where in 1909 he became one of the founders of the Hebrew Secondary School of that city (the second Hebrew high school in the country) and one of its first teachers.

In 1912, Mr. Ben Zvi went to Constantinople to study law. He returned to Palestine to stand by the small Jewish community there. He was, however, banished "forever" from the country by the Turkish commander in chief and fled to Egypt. From there he succeeded in reaching the United States in 1916 and

together with Mr. David Ben Gurion he set about organizing the Hechalutz (Pioneer) Movement. After the United States entered the war, Mr. Ben Gurion and Mr. Ben Zvi organized the American Battalion of the Jewish Legion, with which they returned to Palestine to fight in General Allenby's army.

On his release from the army in 1919, Mr. Ben Zvi became a member of the Provisional Committee of the Jewish Community in Palestine, which was the first national body of Jewish self-government in the country. In 1920 when that body became the Jewish National Council (Vaad Leumi), Mr. Ben Zvi became a member of its Presidium. He was among the founders of the General Federation of Jewish Labor in Palestine (Histadrut) in 1920. In that year, he also participated in the Zionist London Conference which established the Palestine Foundation Fund (Keren Hayesod) and financed Jewish immigration and settlement in Palestine. In the same year he was appointed by Sir Herbert Samuel, the first British High Commissioner in Palestine, to the Palestine Government Advisory Council, from which he resigned the following year in protest against the suspension of Jewish immigration because of Arab rioting.

In 1927, Mr. Ben Zvi was elected to the municipal council of Jerusalem on which he served for nearly 20 years.

In later years, Mr. Ben Zvi appeared as one of the chief representatives of the Jewish community in Palestine before various British and international commissions dealing with the Palestine problem. The British Government, in recognition of his achievements in public service bestowed on Mr. Ben Zvi the Order of the British Empire. In 1937, he was the official representative of Jewish Palestine at the coronation of King George VI.

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NEWS OF THE CENTER

Junior League to Take Charge Of Annual College Student Services

This Friday, December 26th, at our Late Friday Night Lecture Services, we shall be privileged to have our annual College Student services at which we hope all the students of the colleges and universities who are home for their winter vacation will attend. The services will be in charge of our Junior League, most of the members being students in the local colleges. The English parts of the services will be read by a number of the members and the addresses will deal with the general theme "American Youth Looks to the Future" to be discussed by the following participants: Robert Kritz, Rochelle Perlen, Rena Rosenbaum and Julian Wolpert. Mr. Joe Aaron will act as the moderator. The Junior League is under the supervision of Mr. Joseph Aaron, who together with Dr. Kreitman, will be in charge of the program this Friday night.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, January 2nd, at our Late Friday Night Lecture Services, Rabbi Benjamin Kreitman will speak on the subject "Who Is The Authentic Jew?"

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following members for the purchase of Prayer Books, Talmudim and books for our Library:

Mr. and Mrs. John Bershad in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Edward Goldsmith, Mr. and Mrs. Herman Goldsmith, Mr. and Mrs. Murray Goldsmith in honor of their grandchildren.

Mr. and Mrs. Max Mendelsohn in honor of the birth of a grandchild.

Mr. and Mrs. Ben Schwager in honor of the naming of their grandchild.

Mr. and Mrs. Edward Shwom in honor of the Bar Mitzvah of their son, Fred.

Mr. and Mrs. Philip Weissman in honor of their son's Bar Mitzvah.

Maurice Bernhardt, Guest of Honor at Seminary Dinner

The Second Vice-President of the Center, Mr. Maurice Bernhardt, will be given a testimonial dinner by the Brooklyn Jewish Center Friends of the Jewish Theological Seminary, on Thursday evening, January 15, 1953, at the Center.

The dinner is in recognition of Mr. Bernhardt's many years of devoted service to the Center and the community, and in advancing the cause of a vital Judaism in this country.

Subscriptions to the dinner at \$7.50 per person may be made at the Center. The committee, headed by Mr. Frank Schaeffer, appeals to all Center members to please make reservations for themselves and their wives. They will thus honor one of the most active workers in the Center, and assist the cause of the Seminary, with which is affiliated the United Synagogues of America and the Rabbinical Assembly.

Center Tourists to Israel Welcomed At Impressive Services

On Friday evening, December 5th, we had a very interesting and unique service in our Synagogue. Despite the fact that the weather was very bad a good sized congregation was present to welcome those of our members who recently toured the land of Israel. The guest speaker, Hon. Jacob L. Holtzmann, member of the Board of Regents of the State of New York, together with Mrs. Holtzmann visited Israel last Spring and brought greetings to the Hebrew University from the Board of Regents. Rabbi Levinthal welcomed and congratulated the following members who were privileged to visit the land of Israel in recent months: Mr. and Mrs. Murray Korkes, Dr. and Mrs. Benjamin Richman, Mrs. Claire Mitrani, Mr. Samuel Kamenetzky, Dr. and Mrs. Charles Windwer, Dr. I. O. Gimprich, Mr. and Mrs. Bernard Weissberg, Mr. and Mrs. Harry Wetzl, Mr. and Mrs. Max Heimowitz, Mr. and Mrs. Maxwell M. Teicher, Mr. and Mrs. Harry Friedman, Mr. and Mrs. Joseph Beder, Mr. and Mrs. Irvin Shapiro, Mr. and Mrs. Max Feder and Mr. and Mrs. Benjamin Katz. In addition, Dr. Levinthal read the names and welcomed the following

members who visited Israel within the past few years: Mr. and Mrs. David Rosenberg, who spent several years in Israel before the establishment of the State; Mr. and Mrs. Isidor Fine, who attended the dedication of the Weizmann Institute; Mr. and Mrs. Henry H. Gross, Mr. and Mrs. Charles Dilbert, Mr. and Mrs. Jack Sterman, Mr. Harry A. Harrison, Miss Rae Harrison, Dr. and Mrs. Lazarus Marcus, Dr. Benjamin Koven. The Rabbi also mentioned that there were undoubtedly many more of our Centerites whose names he did not have that were privileged to visit Israel and expressed the pride of the congregation that so many of these members were blessed to see with their own eyes the achievements of the rebuilt State.

Sabbath Services

Friday evening services at 4:20 p.m.
Kindling of Candles at 4:14 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Vayigash" Genesis 44:18-47:27.

Haphtorah Reading: Prophets—Ezekiel 37:15-28.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Mr. Jacob S. Doner will begin at 2:45 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 3:45 p.m.

Mincha services at 4:20 p.m.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:25 p.m.

Special Maariv service—7:30 p.m.

Dr. J. Sanford Davis To Speak

The second lecture of the series on "Problems of Family Relationship" will be held on Monday evening, January 5th at 8:30 p.m. Dr. J. Sanford Davis, noted psychologist, will speak. Dr. Davis is instructor of psychology at N. Y. U. and on the staff of Beth-El Hospital.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The Festival of Chanukah, with its spirit of gaiety combined with a sombre sense of Dedication to our traditional way of life, has just ended, and we are now approaching the holiday of Chamisha Asar B'Shebat, which occurs on January 31st. This is the Jewish Arbor Day, known also as the New Year of Trees. The school children of Israel will plant thousands of trees to commemorate this Festival.

With the establishment of the State of Israel, Tu B'Shebat has assumed a larger significance and has become symbolic of the planting and growth of new life in Eretz Yisroel.

Today a new leader has arisen to preside over the destiny of the new State. Itzhak Ben-Zvi is a soldier, scholar and statesman, and a pioneer who has fought to make the dream of this newest Democracy a reality.

We salute Mr. Ben-Zvi, the newly-elected President of the State of Israel, and wish him years of peaceful ministry to his people. May the new land become fruitful and prosper under his regime.

BEATRICE SCHAEFFER, President.

Fourth Annual Institute Day

Erudition on the highest level prevailed throughout the entire program of our Fourth Annual Institute Day. The theme, "Judaism Speaks Through the Professions." After the prayer read by Rose Wiener, Mary Kahn, Chairman of the Morning Session, introduced to the audience of over 400 women, the President of the Metropolitan Branch of the National Women's League, Mrs. Henrietta Adler, who gave an exciting capsule report of the proceedings of the previous week in Philadelphia. The provocative title, "Through the Parchment Curtain," inspired Anna Kleban, librarian of the Jewish Theological Seminary, to a delightful description of the priceless volumes proudly adorning the Seminary library shelves.

Preceded by Sadie Kaufman's offering of the "Motzi," members and guests, directed by Sarah Klinghoffer, Chairman of Reception Committee, then enjoyed

Sisterhood's hospitality at lunch in the dining-room. Thanks are due to Luncheon Chairman Jennie Levine and her staff for her attractive table arrangements and efficient service. During the luncheon recess a lively interest centered about the American Jewish Historical Society exhibit in our lounge and lobby, supervised by Shirley Gluckstein. The Gift and Book counters, manned by Lil Levy, Lil Lowenfeld, Claire Mitrani and Mollie Meyer, produced a thriving trade among our women, who purchased their Chanukah gifts.

Commencing at 1:30, with the anthems sung by Mabel Berman and the invocation delivered by Edith Sauler, wife of our Cantor, the afternoon session was opened by Chairman Sarah Epstein who, recognizing the full program ahead, proceeded to present our President, Bea Schaeffer. Her remarks emphasized the justifiable pride Jews must feel in their beautiful heritage. She praised the fine co-operation of all her chairmen and their committees in maintaining the high standards manifest in all Sisterhood programs.

In commending Sisterhood for its choice of themes that "go to the heart of Jewish interest," Rabbi Levinthal, whose greeting is ever heart-warming and inspiring, stated that there is "hardly a field of thought which Jews have not influenced."

"Judaism Speaks Through the Professions," the subject of our symposium was introduced by our Associate Rabbi, Dr. Kreitman, who, as moderator, encompassed in one sentence the scope of the theme. He said, "Judaism reflects itself in all professions . . . professions are really callings, through which man dedicates himself to God." The first panelist, Dr. Aaron Leifer, a noted cardiologist and Hebrew scholar, and member of our Center, cited numerous instances in the Bible and the Torah, of health measures practiced today. Dietary laws, public sanitation, circumcision, the Sabbath rest and physical relaxation, prohibi-

tion against shell-fish, quarantine and contagion measures are but a few of the scriptural precepts which have been adopted by civilization. Dr. Norman Salit, former active rabbi and prominent attorney, speaking on Jewish contributions in the legal field, gave a running commentary on the similarity between the original Codes of Law established by the five Books of Moses, the twelve Tables of Rome, and the modern English and American law. Substituting for Mr. Harry Blickstein, well-known educator and Secretary of our Center, who was unable to be with us, Dr. Kreitman assumed, besides the role of moderator, the task of the third panelist. He reviewed early methods and techniques upon which modern education is based. Through the study of the Mishnah and the Gemorrah, the mind of the ancient Jewish lad was developed to a high degree of logical thinking. This early inculcation of the principles of logic and contact with the very sources of study has been the pattern upon which many modern theories of education have been based.

Cheer Fund Contributions

In memory of Mrs. Solomon Horowitz—The Mesdames Eve Garelik, Dorothy Gottlieb, Samuel Katz, Sarah Klinghoffer, Lil Levy, Beatrice Schaeffer, Rose Wiener; in gratitude for her husband's recovery—Mrs. Michael Bromberg; in thanks for her recovery from a recent illness—Mrs. Fanny Buchman; in honor of the engagement of their daughter Barbara—Mr. and Mrs. Carl A. Kahn; in honor of the engagement of her daughter, Mrs. Ethel Umans; in memory of Mr. L. J. Roth—Sarah Klinghoffer, Bea Schaeffer, Rose Wiener, Amelia Rachmil; in honor of their 25th wedding anniversary—Mr. and Mrs. Jos. Levy, Jr.

Kiddush

On Saturday, Dec. 27th, Mr. and Mrs. Samuel Caplow, in honor of their new grandchild, will sponsor a Kiddush to our several Junior Congregations. Grateful for her son, Sheldon's return from Korea, Mrs. Margaret Levy will tender a Kiddush to our children on Saturday, Jan. 10.

Chai List of Torah Contributors

Bess Altman, Fanny Buchman, Sarah Epstein, Helen Flamm, Rose Fleischman,

IN THE CENTER HEBREW SCHOOL

THE Parent-Teachers Association held a Chanukah meeting on Tuesday, December 16. The guest speaker was Rabbi Benjamin Kreitman, who spoke on "Our Children and the Christmas-Chanukah Problem." Dr. Kreitman emphasized the fact that Christmas is a Christian religious celebration and should have no place in any form in the Jewish home. The festive celebration of Chanukah will provide the child with that need for religious ceremonial and beautiful ritual so necessary in the life of every child.

There was a display of table decor for Chanukah accompanied by a narration by Mrs. Sylvia Horowitz.

The candles were lit by a student of the Hebrew School, and Chanukah songs were led by Mr. Sholom Secunda. Mrs. Sarah Epstein presided.

* * *

Assemblies in honor of Chanukah were arranged by the Hebrew and Religious Schools on Sunday, December 14. A Chanukah play was presented by the students of Class 1A-2 under the direction of Miss Eisenberg. The choral group under the direction of Mr. Naftali Frankel sang several Chanukah melodies. There were special recitations by the primary grades of the Sunday School under the direction of Miss Aronow and Mrs. Greenfeld. A dance was arranged by the Hebrew Dramatic Club under the supervision of Mrs. Zusman. The highlight of the performance was the Chanukah ventriloquist act by the television star, Shari.

* * *

The Sunday School and 2-day-a-week department recently held elections for the student organization, with the following results: President, Ruth Schiff; Vice-President, Ellen Siegel; Secretary, Cynthia Seckler; Treasurer, Janet Panem.

* * *

The 6th grade of the Hebrew School under the supervision of Mr. Shpall conducted a recent service in the Junior Congregation. Those who participated were: Arthur Kaplan, David Goldstein, Phyllis Burstein, Sandra Wolfe, Robert Moss, Abigail Rabinowitz and Agusta Sheiner. Rabbi Lewittes praised the work of the 6th grade students and emphasized that our purpose was not to train professional

cantors but to acquaint all Jewish children with the beauty of the Jewish services.

At a meeting held on Monday, November 24th, the faculty was addressed by Mr. Bortniker, consultant of the Jewish

Education Committee and well known as the Hebrew translator of "Moby Dick." Mr. Bortniker praised the high achievement of the classes he had visited and stressed as an important part of the educational process the continual evaluation of the work that we are doing in our schools.

PAGING SISTERHOOD

Continued from page 15

Sisterhood Executive Luncheon To Rabbi Kreitman

On Monday, Dec. 8th, our Executive Board formally welcomed Rabbi Kreitman as the new Associate of our Center, installing him at the same time as an "honorary member of Sisterhood," a title which imposes the obligation of counselor and mentor. Ushered in amid a lively period of community singing, a tasty luncheon, and an active session of projects and plans, Dr. Kreitman assured us, "balabustas and berias of Sisterhood," that it was a pleasure, not a duty, to be of service to us.

Brooklyn Jewish Community Council

Martha Rothstein, representing Sisterhood at the annual Convention of BJCC on Sunday, Dec. 7, reported that interest was especially directed toward stimulating activity on the part of our Jewish youth in Jewish end.

Women in the News

Congratulations to Mrs. Ruth Finkelstein Greenberg, upon her election to the Presidency of the Ladies' Auxiliary of the Beth-El Hospital.

Congratulations to Mrs. David Farber, recently installed as President of Brooklyn Division of Brandeis University.

Welcome to the ranks of our Executive Board, Edith Sauler, wife of our Cantor.

Bon Voyage and safe return to Sadie Kurtzman on her trip to South America, and Mazel Tov on her 30th wedding anniversary.

Calendar of Events

Wednesday, Jan. 7—Chai Brunch, Torah Fund, at Waldorf-Astoria. \$18.

Monday, Jan. 12—Sisterhood Executive Board meeting, 1:00 p.m.

Wednesday, Jan. 14—Federation Jewish Philanthropies Luncheon.

Monday, Jan. 19—General Meeting, 12:45. Delightful, unique one-woman performance by Ruth Mundschein.

Wednesday, Jan. 21—Fed. Jew. Women's Organization's Luncheon, Waldorf.

Thursday, Feb. 12, 19, 26—Leadership Course, series of 4 lectures.

Federation Jewish Women's Organizations

Federation spearheads and stimulates our interest in many important causes. Its *Serv-a-Camp* program is in the hands of Shirley Gluckstein, currently arranging for a trip to the Brooklyn Veterans' Hospital. Federation's 33rd Annual Convention and Luncheon will be held at the Astor, Wednesday, Jan. 21st. Theme—"Freedom and Security." Women of Achievement awards. Make your reservation, \$5.50 including gratuity, with S. Klinghoffer, SL 6-8252.

Torah Fund Luncheon

With the capable leadership of Chairman Dubbie Jackman, assisted by her co-chairmen, Jeannette Kasnetz and Sadie Kaufman, our 1953 Torah Luncheon, proceeds to assist Jewish Theological Seminary. To add to your pleasure, an excellent program has been arranged, including a musical production by the Rockville Center Players, "Shushan Showboat," and an address by the sparkling Dr. Max Arzt. \$6.11 per guest secures your reservation.

United Jewish Appeal

Sisterhood proudly presents our 1953 UJA Chairman, Sadie Kurtzman, who will be aided by Special Gifts Chairmen Mollie Meyers and Secy.-Treas. for the campaign, Claire Mitrani.

KOL NIDRE DONORS – 1952-5713

- Cohen, Mr. & Mrs. Emanuel
(in memory of parents
Gershon & Jennie Cohen,
Morris L. & Fannie Frank)
- Leventhal, Julius
Pomerantz, Samuel L.
Spatt, Dr. Moses
- Goodstein, David
Est. of Betsy Sklar
- Hyman, Leon
Leventhal, Harry
Levy, Abraham
Miller, Morris
- Blacher, Charles
- Bernhardt, Maurice
Bruckenfelf, Morris
Dilbert, Charles
Glaubman, Joseph
Graff, Saul (in memory of
beloved mother Beckie
Graff)
- Gross, Henry H.
Holtzmann, Jacob L.
Hutt, Nathan
Kronish, Fred
- Moskowitz, Mrs. Sam'l &
Sons (in memory of Samuel
Moskowitz)
- Sadinoff, Nathan
Shapiro, Nathan D.
Sussman, Sol
- Kamenetzky, Samuel
- Berman, Dr. Harry (in
memory of brother Morris
Berman)
- Frieman, Reuben
Gabriel, Barnett (in memory
of mother Pesche Gabriel)
- Goldberg, Max
Herzfeld, Max
Nelson, Dr. Louis S.
Riker, I. Jerome
Rothkopf, Abraham
Rothkopf, Hyman
Saffer, Louis
Salwen, Nathan
- Brenner, Louis
Lazarowitz, Mrs. I.
- Aaron, Mrs. Hyman
Greenberg, Hon. Emanuel
Halperin, Mrs. Israel
Kaplan, Benjamin
- Rous, Ben
- Abelov, Saul
Ballas, Max
Belfer, Ruben
Bernstein, Frederick (in
memory of mother
Elizabeth Bernstein)
- Brenner, Philip
Buck, Bernard L.
Burros, Elias
- Cooper, Harry
Daum, Louis
Doner, Jacob
Elowsky, Samuel M.
Fine, Charles
Finkelstein, Dr. Reuben
Fortunoff, Jacob A.
Friedberg, Nathaniel
Gluckstern, Simon
Goldsmith, Herman
Gottlieb, Aaron
Gottlieb, Irving J.
Halperin, Louis
Heimowitz, Joseph
Horowitz, Irving S.
Isaacs, Edward
Jeffer, Alvin M.
Katz, Samuel
Kaufmann, Leo
Kershner, Dr. David
Kline, Benjamin J.
Klinghoffer, Morton
Koven, Max N.
Krebs, Moe A. (in memory
of father Meyer A. Rosen)
- Kushner, Julius
Lazarowitz, Joseph
Lederer, Arnold W.
Levine, Morris B.
Levingson, Isaac
Markoff, Dr. Samuel T.
Markowe, Benjamin
Martz, Benjamin
Ostow, Kalman I.
Palley, Saul
Rachmil, Hyman
Rosen, Morris W.
Rottenberg, Samuel
Schaeffer, Frank
Siegel, Hon. William I.
Slepian, Abraham W.
Spiegel, David
Smerling, Samuel
Stark, Joseph
Stark, Samuel
Sterman, Jack
Weiss, Samuel (in honor of
new grand-daughter Susan
Ellen Weiss)
- Wender, Morris D.
Zinn, Martin (in memory of
father & mother)
- Zirn, Samuel
Zwerdling, Tobias
- Rosenberg, Mrs. Rose (in
memory of Joseph Rosen-
berg and Mr. & Mrs.
Morris Kerster)
- Goldstein, Dr. Max
Polivnick, Isidor
- Schiff, Lawrence
- Weinstein, Mrs. Albert A.
(in memory of Albert A.
Weinstein)
- Berke, Barney
Bernstein, Alex (in memory
of beloved son Melville)
- Boukstein, Mrs. M. (in mem-
ory of father Solomon
Horstein)
- Boukstein, Maurice
Cohen, Irving L. (in memory
of beloved wife Dorothy)
- Coopersmith, Joseph
Dickman, Irving
Feldman, Samuel
Greif, Abe
Halperin, Emanuel (in mem-
ory of beloved parents
Minnie & Simon Halperin)
- Heimowitz, Max (in memory
of brother-in-law Benj. P.
Geller)
- Hirsch, Mrs. Ida
Joffe, Philip
Klein, Robert
Levine, Dr. David
Lindenbaum, A. M.
Lipson, Sidney J.
Marcus, Dr. Lazarus
Morris, Joseph
Pincus, Dr. Joseph B.
Puchkoff, Abraham
Puchkoff, Theodore
Schein, Louis
Scheinert, Arthur
Schneider, Samuel A.
Siegel, Harry (in memory of
dear parents Morris Siegel
and Herman & Sarah
Safier)
- Sherman, David H.
Spiegel, Simon
Stoloff, Dr. Benjamin
Swarzman, Herman
Swarzman, Oscar
Weiss, Samuel
Wolk, Frank
- Levy, Margaret M.
Kramer, Max
Siegel, William
- Adelmann, B. J.
Cutler, Samuel C.
Gaba, Herman
Goody, Charles
Levine, Leonard
Lowenfeld, Isador
Rothman, A. E.
Schrier, Isaac
Aaron, Mrs. Joseph I.
- Atlas, Bertha & Hazel (in
memory of Nettie Atlas,
mother of Sheldon and
Hazel E. Atlas)
- Bershad, John
Horowitz, Sol
- Hyde, Dr. William (in mem-
ory of Mr. & Mrs. J. J.
Hyde, Mr. & Mrs. Isaac
Shlefsstein)
- Levenson, Julius
Schnell, Mrs. Louis
Wohl, Mrs. Sophie
Zucker, Mrs. Nathan
- Bernard, Mrs. Louis W.
Christenfeld, Mrs. L.
Cohen, Mrs. Julius
Goodstein, William
Harmatz, Jacob
Hecht, Morris
Katz, Irwin I.
Kenin, Mayer
Kramer, Israel
Lurie, Mrs. Leib
Monasch, Mrs. Henry
Ratner, Abraham E.
Reiner, Milton
Rosenman, Mrs. Lena
Rutstein, Mrs. Jacob
Schorr, Mrs. Joseph
Schrier, Heyman
Schwartz, Harry
Shorin, Mrs. Morris
Yanowitz, Mrs. Lillian
- Becker, Philip (in memory of
Morris Becker)
- Dan, Dr. Julius M.
Dannenberger, Dr. Max
Gold, David M.
Goldsmith, Emanuel (in
memory of mother)
- Greenberg, Dr. Morris W.
Gumeiner, Samuel
Hurwitz, Dr. I. A.
Jackman, James J.
Kaiser, Harry
Klein, Mrs. Lillian C. (in
memory of husband Louis
Klein)
- Kuperstein, Dr. David
Levitt, Charles S. (in mem-
ory of wife Lydia H.
Levitt)
- Levy, Jeremiah (in memory
of mother & father)
- Markel, A. J.
Rennert, Thelma
Ribakoff, Sidney
Riffman, Elmer (in memory
of Maria Riffman)
- Rood, Dr. Morris
Rothkopf, Samuel

(Continued on page 18)

THE YOUNGER MEMBERSHIP

OUR Young Folks Leaguers continue assuming positions of leadership in Jewish Youth Activities. Our first Vice-President, Harold Kalb, has been appointed co-chairman of the New York Region YPL Annual Dance. Our Executive Board Member, William Brief, was Chairman for Brooklyn of UJA Junior Division's "Three-ring Circus." We had a booth where our Charade Team entertained hundreds and raised a considerable sum for UJA.

The December Oneg Shabbats were arranged by Rosalind Zambrowsky and David Yawitz and enjoyed a fine attendance.

The YFL Newsletter has been resumed under the direction of Mildred Stein and Harold Rosman.

Our Athletic Committee under Gerald Jacobs and Martin Karlin conducted the Sunday night Basketball Games and Dances before near capacity crowds.

Programs In Retrospect

On December 2nd our Host and Hostess Committee under the direction of Paul Kotik conducted a "Game Night" program. The games were hilarious, the prizes popped all over, the refreshments were exceptional and new friendships were formed that night.

On December 9th, our Current Events

Group, chaired by Shirley Rubin and Jerry Schneider, presented Peter S. Kurtz, Brooklyn Chairman of the Anti-Defamation League. He entertained us with the film and psychological program entitled "Rumor Clinic."

On December 16th, we held our Annual Chanukah program. The candles were lit by Rabbi Kreitman, and a program of music provided by the Center Choral Group under the leadership of Sholom Secunda followed.

On December 23rd, we held our first gala Tuesday night affair of the winter season—Federation Night. The tables were set Cabaret Style, complete with candlelight and flowers. Dancing to the music of Murray Baum's Orchestra. An appeal for Federation brought the usual splendid response from our members. Our congratulations on a job well done to Rita Vogel and Mike Rosenfeld, co-chairmen of our Charities Committee.

Tuesday, December 30th—YPL Night. Our members will act as hosts to city-wide Young People's League membership. Herb Levine and Arnold Magaliff will present "The YPL Story" in Eternal Light style. Members are especially urged to reserve this evening in order to receive their fellow YPL'ers.

Tuesday, January 6th—Our own Executive Board member Michael J. Rosenfeld will lead a discussion on "The Jew in Popular American Fiction."

Tuesday, January 13th—Seminary Night.

The Jewish Theological Seminary, sponsor of the Eternal Light programs, will tell the story of its varied activities.

Tuesday, January 20th—Talent Night.

A variety program will be put on by our members. Those interested who can entertain are urged to contact Herb Levine or Arnold Magaliff.

MORRIS HECHT,
President.

Gym Schedule For Jan. 1st

The holiday schedule will prevail in the Gym and Baths Department on Thursday, January 1st (New Year's Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Women's Gym News

We urge our women and girls to make use of our fine gymnasium facilities. The following is a schedule of activities: Mon.-Tues.-Wed.-Thurs.—Swimming lessons, Ping Pong, Handball, Conditioning—on request. Additional Tues. Classes: Folk Dancing—1:15-2:15 and 8:30-9 p.m.; Conditioning—7:30-8:30 p.m.; Basketball—8-8:30 p.m. For Children: Swimming and gym after school Tuesdays and Thursdays.

Personal

A Testimonial Dinner was tendered on December 2nd to Mrs. Lillian C. Klein of 97 Brooklyn Avenue in honor of her retirement as President of the Women's Auxiliary of Beth-El Hospital after sixteen consecutive terms.

KOL NIDRE DONORS

Continued from page 17

Rothman, Mrs. Celia (in memory of brother Abraham Brill)
Rothstein, Herman
Rubenstein, Charles (in honor of wife Florence)
Salit, Mrs. Harris (in memory of husband Harris Salit)
Salomon, Mrs. Eva
Schless, Charles J.
Schuman, Mrs. Sidney (in memory of father Joe Lazarovsky)
Schwartz, Dr. Jacob
Seril, Abraham

Steinhardt, Joseph S.
Teller, Henry
Weinstein, Abraham
Weissberger, Ruth
Zirinsky, Harry
Caplow, Samuel N.
Blickstein, Harry
Brief, William
Brodie, Frank (in memory of Kate Brodie)
Buchman, Harry
Dubrow, Benjamin
Fein, Mrs. Marge (in memory

of beloved son Elliott Joel Fein)
Fields, Bernard L.
Gorelik, Mrs. Bertha (in memory of husband Morris Gorelik)
Levenson, Dr. Samuel M.
Levitas, Nathan
Lustbader, Dr. Philip F. (in memory of mother Lena Ruth Lustbader)
Mantell, Abraham
Neinken, Morris
Posner, Dr. Leonard
Raphael, Solomon
Rey, Mr. & Mrs. Stephen (in memory of our parents)

Sandowsky, Mrs. R. E.
Shear, Helen (in memory of parents Mr. & Mrs. Victor J. Shear)
Stang, Jack
Weinstein, Harriet
Bromberg, Michael
Newman, Elli
Spitz, George
Evans, Harry (in memory of mother Minnie Evans)
Rosman, Harold V. (in memory of father Sam Rosman)

IN THE CENTER ACADEMY

THANKSGIVING is a time to take stock of our blessings. In observing this holiday on Sunday morning, November 23rd, the children of the Center Academy gave a series of playlets based upon the general theme of thankfulness for religious liberties for the Jewish people throughout the world, from ancient times to the present.

* * *

The Academy celebrated Jewish Book Month by arranging a Book Exhibit to which all the parents of our children were invited. The books and recordings exhibited were offered for sale. A pre-Chanukah talk was given by Mrs. William Sauler, and Cantor William Sauler entertained with beautiful vocal selections. More than \$200 worth of books were bought by the children of the Academy and their parents at the sale, which was sponsored by the 8th grade.

* * *

Chanukah lights glowed brightly to provide holiday cheer for the children and faculty. As in previous years the children were busy for an entire week making Chanukah gifts for their parents and relatives.

All the grades enjoyed a music and dance program under the supervision of Mr. David Weintraub, their Music teacher, and Mrs. Lila Cohen, teacher of Hebrew in the Lower Grades. Candles, dreidels and other presents were distributed to the children by the school in honor of the Chanukah holiday. The children in turn distributed individually-wrapped presents to their classmates.

* * *

Student Tours

MY TRIP AT GREENDALE FARM

From a Report by Marian Taub,

Grade 8

"At last, everyone was at school and we were ready to leave. By that time, our classroom looked like the luggage room at Grand Central Station.

"When we arrived at the farm, we were shown our sleeping quarters. Then we were introduced to the people who worked on the farm. Mr. Weisberger, the director of Greendale, told us something about the farm and what we would do there.

"After lunch we played ping pong. Then we split up. The boys went with Bob to the stable and the girls went with Mrs. Lesser to the barn. There we helped carry the milk cans and pour the milk through a strainer. We asked John if we could milk one of the cows. He said 'Yes,' and we took turns. The six girls got about one-fourth of an inch of milk in the pail but it was lots of fun. When the girls were through milking the cows, they joined the boys in the stable. Bob, the stableman, gave us permission to climb up into the hayloft. We played there for ten minutes and then went back to wash up for supper.

"The next morning at 5:30 A.M. we went to the barn and the boys went to the stable. At eight o'clock we came in for breakfast. When we came out after breakfast we saw that it was snowing. We went up to the top of a big hill in a pine forest and trimmed the lower branches off some trees. It was very jolly and we all felt very gay. We stopped when the bell announced lunch. After lunch we all went horseback riding, even those who had never been on a horse before. We enjoyed it very much. The bell for supper came too soon.

"That night we went animal tracking. We saw deer tracks and a fox's eyes shining in the dark. It was fun and a little bit scary.

"Thursday morning, after chores, we went into town and visited the school. We invited one of the classes to come to our square dance. We made a tour of the whole school and were particularly interested in watching the Eighth Grade at work. We returned to the farm, which was beginning to feel like home, and prepared for the square dance which was scheduled for that evening. After supper, we impatiently awaited Mr. Keeler's arrival. Mr. Keeler was the caller for our square dance.

"Friday morning we were busy packing and saying 'Goodbye' to all our new friends who had helped us have such a wonderful time. I think everyone in the Eighth Grade will agree with me that this was one of the happiest days we ever spent.

"Thanks, for the mem-o-ry!"

Junior League News

OUR college age group found December filled with social and cultural highlights. The open meeting provided loads of fun through a well planned novelty program; we had a beautiful pre-Chanukah program; a discussion of Jewish Books with Rena Rosenbaum, Sam Rappaport and Stuart Oelbaum as discussants, and Joseph Aaron as moderator, marked Jewish Book month.

On Friday evening, Dec. 26th, we conducted a Youth Service. Participants were Bernard Goldstein, Sherry Siegel, Richard Stadin and Efra Wallace. A series on the theme "Jewish Youth Looks to the Future," were given by Bob Kritz, Rochelle Perlen, Julian Wolpert and Rena Rosenbaum.

Our first 1953 meeting, January 1, will be an informal get-together. January 8th will be devoted to Israel dances, led by Efra Wallace. On Jan. 15th we are planning a Home Talent Night, during which members will entertain. On Jan. 22nd, we will have a discussion on "How Much Freedom of Inquiry does College Age Youth Have Today?" On Jan. 29th we will celebrate Tu B'Shvat with a program suitable to the occasion.

Dancing and a social hour follow every meeting. Center Youth who come to our meetings have found membership an enjoyable and rewarding experience.

Junior Club Activities

An assembly of all Junior clubs was held on December 13th. At this assembly a movie was shown and prizes were awarded to the winner in the poster contest in honor of Jewish Book Month.

The members of the Inta-League, Intra-Inta-League and Junior Inta-League sponsored a Square Dance on December 6th. Over two hundred boys and girls attended the dance. The proceeds will go to the scholarship fund of the Jewish Theological Seminary.

Among the topics discussed at the clubs were: "The Residential Elections in the State of Israel," "Anti-Semitism in Czechoslovakia," "The Arab-Israeli Issue at the United Nations," etc.

The Girls Clubs were busy at Arts and Crafts work making book-marks and book covers. They learned Chanukah songs and Israeli dances.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BENJAMIN, Miss CHARLOTTE

Res. 2935 Ocean Pkwy.

BESS, Miss ROSLYN

Res. 1508 Prospect Pl.

BUCHWALD, Miss MINNIE

Res. 656 Eastern Pkwy.

Proposed by Mr. Gilbert Boss

FELDMAN, LOUIS

Res. 1745 Park Pl.

Bus. Paper Mfg., 505 Park Ave.

Single

FREY, Miss EILEEN

Res. 1735 Dahill Rd.

Proposed by Phyllis Eisdorfer,

Al Miller

FRIEDMAN, Miss BARBARA

Res. 1727 Dahill Rd.

Proposed by Phyllis Eisdorfer,

Al Miller

FRIEDMAN, Miss CHARLOTTE

Res. 70 Beaver St.

GOLDSMITH, Miss ARLYNE LEE

Res. 674 Empire Blvd.

HORN, Miss GLORIA J.

Res. 187 Avenue V

Proposed by Phyllis Eisdorfer,

Al Miller

KAMIN, Miss LILA

Res. 1684 W. 2nd St.

Proposed by Phyllis Eisdorfer,

Al Miller

KAPLAN, LOWELL

Res. 570 Lefferts Ave.

Bus. Carpets, 58 Eldridge St.

Single

Proposed by Albert Witty,

Rev. M. Rogoff

LAUFER, CHARLOTTE

Res. 3029 Brighton 7th St.

LIPSKY, JULES

Res. 730 Montgomery St.

Bus. Stocks, 39 Bway.

Married

Proposed by Dr. Samuel M. Levenson

MAZLIN, HY L.

Res. 613 Powell St.

Bus. Engineering, 47 Shore Rd.

Single

MILLER, Miss ROCHELLE B.

Res. 430 Saratoga Ave.

MORSE, ROBERT ALLAN

Res. 20 Plaza St.

Bus. Attorney, 80 Centre St.

Married

Proposed by Dr. Moses Spatt,
Milton Spatt

PELLMAN, S.

Res. 1252 President St.

Bus. Grocer, 383 Nostrand Ave.

Married

Proposed by Ann Friedman,

Mae Levy

ROSEN, HARVEY

Res. 310 E. 44th St., N. Y.

Bus. Raceway, Yonkers, N. Y.

Married

Proposed by Judge Emanuel Greenberg,

Abe Stark

SCHNALL, Miss ELSIE

Res. 451 Howard Ave.

SECTOR, GEORGE

Res. 1571 W. 11th St.

Bus. Government, 90 Church St.

TANENBAUM, Miss ZENA

Res. 145 So. 2nd St.

TANNER, LAWRENCE M.

Res. 346 New York Ave.

Bus. Board of Education

Single

TRESSER, Miss EDYTHE

Res. 532 Lefferts Ave.

WEISER, BENJAMIN

Res. 751 St. Marks Ave.

Married

Late Applications

CHERVIN, JOSEPH

Res. 1105 Winthrop St.

Bus. Grocery, 1784 Prospect Pl.

Single

LESSNER, BERNARD

Res. 1878 E. 14th St.

Bus. Interiors, 1472 Bway.

Single

PEARL, STUART

Res. 1280 St. Johns Pl.

Bus. Accountant, 50 Broad St.

Single

Proposed by Leo Kaufmann

SELIG, SAUL

Res. 1432 Carroll St.

Bus. Gifts, 55 Liberty St.

Proposed by Bernard Hurwitz

STERN, IRVING

Res. 142 E. 46th St.

Bus. Textiles, 1384 Bway.

Single

The following has applied for reinstatement:

ROTTENBERG, LEON

Res. 135 Eastern Pkwy.

Bus. Woolens, Long Island City

Married

Proposed by Samuel Rottenberg

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund.

Members are urged to make contributions to this fund.

Congratulations

Our heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Martin Neuberger of 823 St. Johns Place on the marriage of their son, Martin, to Miss Herta B. Kahn on December 21st.

Mr. and Mrs. Meyer Pashenz of 1169 Lincoln Place on the celebration of their 27th wedding anniversary, December 20th.

Young Married Group Now "Mr. and Mrs. Club"

THE Young Married Group will henceforth be called the "Mr. and Mrs." Club. We believe many potential members were frightened away by the title "Young Married," thinking that referred to newlyweds. Notices and announcements of the activities of the YMG will continue to appear in the *Review* and *Bulletin* under the new title.

The M.M.C. Club also wishes to announce that its traditional Annual Event will again be held this year. Plans are presently under way for a bigger and better affair than ever. Tickets will be priced at \$10 per couple and there will be an orchestra for dancing and professional Broadway entertainment and refreshments provided by the Center's caterers. Reserve the date now—Saturday evening, April 18th. Open to all Center members and their friends.

The next meeting of the Club will be held on Thursday evening, Jan. 22nd at 8:30. A member of the F.B.I., will be present to tell us the inside story of the Federal Bureau of Investigation and show us an illustrative film. Refreshments will be served, and all new Mr. and Mrs. members are cordially invited to attend:

ANNUAL MEETING – JANUARY 29, 1953

IN ACCORDANCE with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 29, 1953, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place. The proposed Amendments to the Constitution and By-Laws will be submitted for the consideration of the general membership.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

OFFICERS

President	Dr. Moses Spatt	2nd Vice-President	Frank Schaeffer
1st Vice-President	Maurice Bernhardt	Treasurer	Fred Kronish

Secretary Harry Blickstein

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(For a term of three years 1953, 1954, 1955)

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Harry Blickstein	David Goodstein	Frank Schaeffer
	Henry H. Gross	

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Goldstein, Joseph	Lowenfeld, Mrs. I.	Wisner, Benj. H.
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Gottlieb, Irv. J.	Markowe, Benj.	Zirn, Abr. H.
Gribetz, Louis J.	Martz, Benj.	Zirn, Samuel
		Zucker, Harry

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Samuel Rottenberg, Chairman

Nathaniel Friedberg	Morton Klinghoffer	Benjamin Markowe
Jacob L. Holtzmann	Israel Kramer	Irvin I. Rubin
James J. Jackman		Nathan D. Shapiro

WEIZMANN IN MANCHESTER

(Continued from page 10)

dealing with the San Remo Ratification. In that play I recall we drank a lot of toasts. None who had helped bring about the issuance of the Balfour Declaration were forgotten. We lifted up our glasses to Lloyd George, and Lord Balfour, and Dr. Herzl, and many others. But when it came our turn to drink "L'chayim" to Dr. Weizmann, we little ones, with our thin voices, and our still ungrown bodies, used every bit that was in us to shout out our love and admiration for this man who we already knew, in our own immature way, as a great statesman, a great scientist, and a lovable person . . .

I think to myself now that I have never since seen such a warm Zionist family as we were there in the Zionist Hall on Cheetham Hill Road in Manchester, England. Of course in those days no one was a Zionist unless he felt Zionism deeply. It was only an ideal then. But even so, a great part of its happy unity and wholesomeness must have been due to the well-known figures working so closely with the lesser known ones. And I personally feel, as I recall, that we were bound together not only because we shared the Zionist ideal, but because hovering in our midst, whether in person, or in our minds, was the powerful and loved figure of Chaim Weizmann, always steering, always encouraging. We little ones worshipped him and loved him. He was an inspiration and a blessing, and he has remained so throughout the years.

* * *

I put my child's book away, and I turn out the light. In the darkness I pray to God that in my child's lifetime, too, the greatness of our Dr. Weizmann shall illumine the world, and that his memory shall inspire the generations to come, as he did mine.

Uranium In Israel

Prime Minister David Ben Gurion announced that "certain quantities of radioactive elements" have been discovered in Israel and that an Atomic Energy Commission to be headed by Professor Hugo Bergman of the Weizmann Institute was being organized. Mr. Ben Gurion stated that in view of the discovery of the uranium deposits it had become necessary to conduct research on this new element.

NEW BOOKS

adolescent are offered. It is particularly necessary for a Bar Mitzvah lad who participates in a ceremony which, as the author states, "is not an ending, but a beginning to the understanding that leads to love of an ancient and ageless tradition and people."

The selections in the book give the best thoughts which Jews have expressed about the meaning of God, of Man, of Faith, of Torah, of the land of Israel and of America, and what all of these should mean to the Jewish youth of our day. A very useful section is termed "Bar Mitzvah Primer," in which are explained the major areas of religious observances, their history and significance, so essential for the lad to know.

The volume will be appreciated by every Bar Mitzvah lad, and the reading of it should be an essential feature in the proper preparation for the Bar Mitzvah ceremony. But not only a Bar Mitzvah, but every Jewish adolescent—boy or girl—will find the volume absorbing and enlightening.

•
"Eliakum Zusser, Poet of His People,"
by Sol Liptzin. Behrman House, Inc.,
N. Y.

This is the life story of one of the most

Continued from page 11

fascinating figures of Jewish life in the last century. Countless thousands of Jews, especially in Eastern Europe, knew the name of this folk-poet, who sang to them in their own Yiddish language. He was the outstanding *badchan* (a term difficult to translate into English), a minstrel or bard who would improvise verses at weddings which he would adapt to the bride and groom, to their parents and friends. That gave him his fame and popularity, and thousands of Jews would flock to hear him when he visited any community. But he was more than the *badchan*—he was a folk poet who expressed the hope and the dreams of his people in simple, homely verses which won the hearts of the masses. He was one of the pioneers of modern Zionism, singing its ideals in the language of the masses.

Dr. Liptzin, who is Professor of Comparative Literature at the City College of New York, has fashioned a beautiful story of the life of this interesting and unique personality which makes fascinating reading. It is more than the biography of one individual, it is the dramatic story of a period in Jewish history which should become more familiar to our American Jews of this generation.

Dov Shilansky, former member of the Irgun Zvai Leumi and the Herut Party, was sentenced in Tel Aviv to 21 months' imprisonment on charges of having planted explosives alongside the building of the Foreign Ministry in Tel Aviv. The judge of the district court who sentenced Shilansky ordered that he receive special treatment during his incarceration.

The court accepted Shilansky's contention that he had not planned to blow up the building, but had tried to stage a "one man demonstration" against the Israel Government's conclusion of a reparations agreement with West Germany. During the trial Shilansky testified that it was he who had given the police an anonymous tip that an attempt would be made to blast the Foreign Office.

After his arrest, two other former members of the Irgun were picked up and charged with having aided Shilansky. So far neither of them has been brought to trial.

Yitzhak Ben Zvi

(Continued from page 13)

Mr. Ben Zvi was among the 38 signatories to Israel's Declaration of Independence and became a member of the Provisional Council of State, the legislature assembly of the Provisional Government and was later elected a member of the First and the Second Knesset. He is a prolific writer as well as an outstanding scholar. His special interests are concerned with Oriental Jewish studies. He is head of the Institute of Research on Jewish Communities in the Middle East, which is affiliated with the School of Oriental Studies of the Hebrew University in Jerusalem, and a member of the Palestine Exploration Society and other scientific societies.

The new President is married. His wife, Rachel Yanait, is one of the outstanding leaders of the Pioneer Women in Israel and was the founder and for many years the director of an Agricultural training farm for girls in Jerusalem, which was destroyed during the War of Liberation. After the establishment of the State of Israel, Mrs. Ben Zvi organized the Youth Aliyah village of Ein Karen, near Jerusalem, and is now its director.

One of their two sons, Eli, fell in action during Israel's War of Liberation.

FIGHTER AGAINST RACISM

Continued from page 8

kind." As for the Jews, he, himself a Jew, refused to consider them a race ("The mental reactions of the Jews in each community are determined by the social conditions under which they live. . . . We have just as little right to say there is a Jewish race as that there is a French, a German, or a Spanish race"). As an internationalist, he was not even willing to concede that the Jews were a nation, if, perhaps, a nation *sui generis*.

Yet while outspokenly hostile to nationalism, he was not antagonistic to a nationality the background of which was a "social individuality that neither brooks interference from other groups nor possesses the wish to deprive other nationalities of their individuality." Boas finally admitted that "conceived in this way, nationality is one of the most fruitful sources of cultural progress. Its productiveness lies in the strength that the individual derives from being able to act

in a large homogeneous social group which responds readily to his thoughts and actions because he shares with it the same cultural background."

News of the Month

(Continued from page 13)

a prize from the Kessel Fund for his translation into Yiddish of a part of the Talmud. The Fund was established six years ago by Zvi Kessel, Mexico City Jewish philanthropist, and is administered by the Cultural Section of the Central Jewish Committee of Mexico.

☆

The Baptist Church of the Redeemer presented Temple Emanu-El of Yonkers with a new eternal light at a community ceremony. The Protestant congregation made the gift in gratitude for the extension of the Temple's facilities to the Christian group last winter when its church was undergoing repairs.

THE HOMECOMING

Continued from page 9

upstairs in the corner room facing the river. And so was my father."

Don still was uncertain whether he should get angry at this annoyance or remain amused. "Listen, bud," he hinted, "what are you, anyhow, a Kraut or an American?" He broke into a forced laughter; no one joined in the merriment.

The stranger smiled faintly, like someone who forgives a bad joke. "I'm an American all right. But I grew up right here, and my folks, my parents, and my sisters, they all lived here to the bitter end when they were taken away."

Frau Krause shrugged her shoulder in an indifferent movement of regret, but quickly recomposed herself.

"But why?" asked Mike innocently. "What did they do?"

"Not a thing, pal, not a thing," answered the soldier slightly mocking.

"Yes, the War!" interjected Hilde hurriedly, with great poise but little conviction. "We all suffered very much. My brother, too, was killed." She set her lips in pain. "At Stalingrad, you know."

"Don'tcha hear the lady, bud?" the corporal cut in, pleased to have found an angle. "Her brother fought at Stalingrad."

The stranger looked at the girl with genuine interest as if he were noticing her for the first time. Her full beauty

made no impression. "Yes," he observed meditatively, "while you fought the Russians, we were fighting you, too." Hilde blushed, felt as though she had been caught with a lie.

Don angrily jumped to his feet. "Cut it out, bud," he shouted. "That's past history, it happened a hundred years ago."

"For you, perhaps," the soldier concluded sadly, in tired anger, "but not for me." He glanced at the gathering, fumbled uncertainly in his pocket for a pack of cigarettes and walked out, leaving them all with a bad taste in their mouth and staring after him.

"Nice fella," said Mike, casting a sympathetic look at the closed door. "Aren'tcha comin', Don?" he added anxiously.

"I may as well," answered the corporal, staring blankly at his sweetheart, who seemed to avoid his glance. "It's spoiled here, anyhow. Dammit." Without a goodbye the soldiers dashed off in confusion. It was quiet in the living room, the infinite quietness of a bad conscience.

A few moments later Krause stood up and went to the window. He caught a faint glimpse of the three G. I.'s striding down the street. With a certain air of

affection Mike had his lanky arms around the stranger, while Don, still breathless, talked to both of them, excitedly.

There was an amiable feeling of trust about the three.

For a minute the old man stood musing at the window, then he turned with disgust. "*Na guck doch amal, wie der die Hand um den Judenlummel herumlegt. They'll never learn.*"

"*Was kannst denn Du ihnen schon beibringen,*" Hilde jumped at him, hastily. "Don't you know," she added, "what we have done to them? We all should be ashamed."

"Ashamed?" repeated Krause. "No!" He shrugged his shoulder morosely. "I have only regret that we didn't finish the job. The next time we'll do better!"

Israel Folk Dances Taught By Records

A country square dance complete with caller who sounds off in both English and Hebrew, is included in the album of "Israeli Folk Dances" just released by the Israel Music Foundation of New York and Tel Aviv. The collection of the nation's most popular group dances, were recorded by the Israel Folk Dance Orchestra. The dances are also available on a single long playing record.

A booklet of simplified, step-by-step instructions for all of the dance is distributed with the records. The Israel Music Foundation is a non-profit organization located at 1650 Broadway.

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